



SHAYKH 'ABDUL 'AZEEZ BIN 'ABDULLAH BIN BAAZ



FUNDAMENTALS OF EEMAAN

**SHAYKH 'ABDUL 'AZEEZ BIN 'ABDULLAH
BIN BAAZ**

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ISBN: 978-1-6317-3318-5

First Edition: Jumada Ulaa' 1435 A.H. / March 2014
C.E.

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Printing: Ohio Printing

Subject: Aqeedah

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INTRODUCTION

All the praise is for Allaah, the Lord of all that exists. May prayers and peace be upon His servant and Messenger; the one He chose from amongst His creation and the one He entrusted with His revelation; our Prophet and Imaam, Muhammad ibn 'Abdullaah, and upon his family, his companions, and those who traverse upon his path and his guidance until the day of Recompense. As to proceed:

O noble brothers, my speech with you within this lecture will be regarding that which is connected to the fundamentals of *Eemaan*. This topic was chosen and agreed upon by the university. This is because it is a very important topic, for our religion revolves around these fundamentals. The salvation of the *Ummah*, its happiness, safety, advancement, and leadership over the nations will continue if it actualizes it in statement and actions, as well as its manners, *Jihaad*, its taking and giving, and other than it.

MENTION OF THE FUNDAMENTALS WITHIN THE QUR'AAN AND SUNNAH

The Qur'aan has clarified these fundamentals within many verses; likewise, our Prophet, upon him be prayers and peace, has clarified them within the authentic *Sunnah*. They are six fundamentals, and they are the fundamentals of *Eemaan*. They are the fundamentals of the religion; for *Eemaan* is the entire religion, and it is Islaam and the guidance. It is righteousness and piety. It is that with which Allaah sent the Messenger, upon him be prayers and peace, from beneficial knowledge and righteous actions. All of it is referred to as *Eemaan*. These six fundamentals of our religion have been clarified by the Mighty Book within various places and the trustworthy Messenger of Allaah (صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) clarified them within the Ahadeeth. From that which has come within the Book of Allaah, the Mighty and Majestic, is His statement:

﴿ لَيْسَ الِّرَّأْيَ أَنْ تُؤْلُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الِّرَّأْيَ مَنْ

﴿ إِمَانٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ ﴾

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"It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets."

[Soorah Al-Baqarah 2:177]

Allaah, Glorified and Exalted be He, clarified here five of the fundamentals of *Eemaan*. They are:

- ❖ *Eemaan* in Allaah
- ❖ The Last Day
- ❖ The Angels
- ❖ The Book
- ❖ The Prophets

The religion revolves around these five fundamentals, inwardly and outwardly. Allaah, the Majestic and High, has said:

﴿إِنَّمَا أَنْزَلْنَا إِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُونَ كُلُّهُمْ يَأْمَنُ بِاللَّهِ﴾

﴿وَمَا لَهُ كَيْدٌ وَّكُلُّهُ وَرُسُلُهُ لَا تُفْرِقُ بَيْنَ أَحَدٍ مِّنْ رُسُلِهِ﴾

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books,

and His Messengers. They say, “We make no distinction between one another of His Messengers.”

[*Soorah Al-Baqarah 2:285*]

Allaah, the Glorified and High, clarified here four of the fundamentals within His statement:

Each one believes in Allaah, His Angels, His Books, and His Messengers.

He did not mention the Last Day. However, He mentioned it within the previous verse and within other verses. This is the *Sunnah* of Allaah within His Book. He mentions the reports from Himself regarding His Names and Attributes, the fundamentals of this religion, the affairs of the Day and Judgment, Paradise, and the Fire, the Messengers and their nations, in various ways such that the reader can find within every place in the Book of Allaah that which will increase him in *Eemaan* and knowledge; and that he may seek an increase in knowledge in every place within the Book of Allaah and in every Hadeeth from the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Allaah, the Mighty and Majestic, has indicated the last day within the end of the verse wherein He said:

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**“(We seek) Your Forgiveness, our Lord,
and to You is the return (of all).”**

[Soorah Al-Baqarah 2:285]

Allaah, the Mighty and Majestic, said:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا مَرَأَوُا رَسُولَهُ وَالْكِتَابَ الَّذِي نَزَّلَ
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلٍ وَمَنْ يَكْفُرْ بِإِلَهِ
وَمَلِئِكَتِهِ وَكُنْتِهِ وَرُسُلِهِ وَآتَيْهِمْ الْآخِرَةَ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾



“O you who believe! Believe in Allaah, and His Messenger (Muhammad ﷺ), and the Book (the Qur'aan) which He has sent down to His Messenger, and the Scripture which He sent down to those before (Him), and whosoever disbelieves in Allaah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.”

[Soorah An-Nisaa 4:136]

Allaah, Glorified be He, has clarified within this verse that disbelief in these fundamentals is straying far away from guidance. The verses of similar import are many. In some places He,

Glorified be He, singles out mention of *Eemaan* in Allaah, because all of that which is mentioned within the other verses is included within *Eemaan* in Allaah. In some verses, (He mentions) *Eemaan* in Allaah and His Messenger, and in some, He only mentions *Eemaan* in Allaah and the Last Day. This is only due to the fact that the remaining matters are included within that. As it relates to *Eemaan* in Allaah, the other things which are mentioned within the other verses are included within it—such as *Eemaan* in the Angels, the Books, the Messengers, and the Last Day. From this is the statement of Allaah, the Majestic and High:

﴿إِيمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَبِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَبِ الَّذِي أَنْزَلَ مِنْ قَبْلٍ﴾

“Believe in Allaah, and His Messenger (Muhammad ﷺ), and the Book (the Qur'aan) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).”

[Soorah An-Nisaa 4:136]

He stopped short at mentioning the *Eemaan* in Allaah, His Messenger, and the Book which was sent down to Muhammad ﷺ and the scripture which was sent down from aforetime,

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and He did not mention the other fundamentals because they are included within *Eemaan* in Allaah.

Similarly, there is the statement of Allaah, the Majestic and High:

﴿فَامْتُمُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا﴾

“Therefore, believe in Allaah and His Messenger (Muhammad ﷺ), and in the Light which We have sent down.”

[*Soorah At-Taghabun 64:8*]

He mentioned *Eemaan* in Allaah, His Messenger, and the Light which he had sent to Muhammad (ﷺ), which is the Book and the *Sunnah*. This is because the other affairs are included within that. So the Book and the *Sunnah* are included with the Light as is everything which Allaah and His Messenger have informed with from that which was and that which is. It all enters into the Light.

Similarly, there is the statement of Allaah, the Majestic and High:

﴿ إِمَّا مُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَإِنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ ﴾

﴿ إِمَّا مُؤْمِنُوا مِنْكُمْ وَإِنْفَقُوا لَهُمْ أَجْرٌ كَيْدُ ﴾ ٧

“Believe in Allaah and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allaah’s Way), theirs will be a great reward.”

[Soorah Al-Hadid 57:7]

He only mentioned *Eemaan* in Allaah and His Messenger. This was only due to the fact that the other matters are included within *Eemaan* in Allaah and His Messenger.

From that which has come within the Sunnah from the Messenger of Allaah (ﷺ) is the well-known Hadeeth of Jibreel, wherein he asked the Prophet (ﷺ) about Islaam, *Eemaan*, and *Al-Ihsaan*. He mentioned Islaam firstly, and in another narration he began with *Eemaan*, then he mentioned Islaam, then *Al-Ihsaan*. The point is that he mentioned *Eemaan* as it relates to that which is within one’s inner state, because the inner state is the foundation. The outer state is subsidiary to the inner state. Therefore, the outer actions are referred to as Islaam because they denote submission and

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humbleness before Him, Glorified be He. Islaam is: to yield to Allaah in submission and compliance with His Command. Hence, Allaah has referred to the outward affairs as Islaam due to that which they contain from yielding to Allaah and humility before Him and obedience to His Commands and stopping at His set limits, Mighty and Majestic be He.

It is said: "**So and so submitted to so and so**," meaning, he humbled himself before him and yielded to him. The meaning of "**I have submitted to Allaah**" is "**I have humbled myself before Him and yielded to His Command in humility before Him, Glorified and Exalted be He.**"

Therefore, Islaam is: to submit to Allaah by way of outward actions. *Eemaan* is affirmation of the inner and outer affairs from that which has come within the pure Legislation. All of this is connected. Due to this, when He mentioned them together within this authentic Hadeeth, the Messenger of Allaah (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ) explained Islaam as being the outward acts (i.e., the two testimonies, the prayer, the *Zakat*, fasting, and the *Hajj*). (He explained) *Eemaan* as being the inward affairs such as *Eemaan* in Allaah, the Angels, etc.

In this regard, there is that which has come within the authentic Hadeeth wherein it was said:

“O Messenger of Allaah, which action is best?” He said:

أَنْ تُطْعِمَ الْطَّعَامَ وَ تَقْرَأَ السَّلَامَ عَلَى مَنْ عَرَفْتَ
وَ مَنْ لَمْ تَعْرِفْ

“That you feed others and that you give the greetings of peace to those whom you know as well as those whom you do not.”¹

Within another Hadeeth he was asked:

“Whose Islaam is the best?” He said:

مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

“He whom the Muslims are safe from his tongue and his hand.”²

¹ Reported by Al-Bukhaaree within the Book of Eemaan, from the Hadeeth of ‘Abdullaah ibn ‘Amr, may Allaah be pleased with him.

² Reported by Al-Bukhaaree within the Book of Eemaan, from the Hadeeth of Aboo Moosaa, may Allaah be pleased with him.

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Therefore, Islaam is more specific as it relates to the outward actions which display yielding to the Command of Allaah and obedience to Him as well as compliance with His Legislation and ruling by it in all affairs. *Eemaan* is more specific as it relates to the inner matters which are connected to the heart, from believing in Allaah, His Angels, His Books, His Messengers, the Last day, and the decree; its good and its evil. Due to this, when he (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about *Eemaan*, he said:

أَن تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَبِالْقَدِيرِ خَيْرِهِ وَشَرِّهِ .

“It is that you believe in Allaah, His Angels, His Books, His Messengers, the Last day, and the Divine Decree; its good and its evil.”

So he explained *Eemaan* by way of these six matters which are the fundamentals of *Eemaan* and they are themselves, the foundations of the entire religion. For there is no *Eemaan* for the one who has no Islaam and there is no Islaam for the one who has no *Eemaan*. Hence, *Eemaan* in these fundamentals is a must for the soundness of one's Islaam. However, it could either be complete or deficient. Due to this,

Allaah, the Mighty and Majestic, has said regarding the Bedouins:

﴿ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُوْلُوا أَسْلَمْنَا ﴾

“Say, “You have not [yet] believed; but say [instead], ‘We have submitted.’”

[Soorah Al-Hujurat 49:14]

Since their *Eemaan* was not complete, rather, they are deficient in *Eemaan*, they did not have perfection in the obligations of *Eemaan*. *Eemaan* was negated from them; meaning, the perfection (of *Eemaan*) was negated from them) because it is negated from he who abandons some of the obligations. As is within the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wherein he said:

لَا إِيمَانَ لِمَنْ لَا صَبَرَ لَهُ

“There is no *Eemaan* for the one who has no patience.”³

Also, there is his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statement:

³ Reported within the Muwatta' of Imaam Maalik from the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him.

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WITHIN THE QUR'AAN AND SUNNAH

لِنَفْسِهِ
لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبِّ لِأَخِيهِ مَا يُحِبُّ

“None of you truly believes until he loves for his brother that which he loves for himself.” ⁴

From that is his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statement:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيَقُلْ خَيْرًا
أَوْ لَيَضْمُنْ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
، فَلْيُكْرِمْ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

“Whoever believes in Allaah and the Last day then let him speak good or remain silent. Whoever believes in Allaah and the Last day then let him honor his neighbor. Whoever believes in Allaah and

⁴ Reported by Imaam Al-Bukhaaree within his Saheeh 1/11 and Imaam Muslim within his Saheeh 1/49 in the Book of Eemaan from the Hadeeth of Anas, may Allaah be pleased with him.

the Last day then let him honor his guest.”⁵

The point is that *Eemaan* necessitates outward action. Just as Islaam without *Eemaan* is from the action of the hypocrites, similarly, the complete *Eemaan* which is required necessitates acting upon that which Allaah and His Messenger have commanded and abandoning that which Allaah and His Messenger have prohibited. If he falls short in that then it is permissible to negate that *Eemaan* from him due to his falling short, in the manner which *Eemaan* was negated from the Bedouins within the statement of Allaah:

﴿قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُلُّوا أَلَّا نَعْلَمْنَا﴾

“Say, ‘You have not [yet] believed; but say [instead], ‘We have submitted.’”

[Soorah Al-Hujurat 49:14]

Also, in the manner in which it was negated from those mentioned in the preceding Ahadeeth.

In summary, Allaah, the Glorified and High, and His Messenger negated *Eemaan* from some of

⁵ Agreed upon. Reported by Al-Bukhaaree and Muslim within their Saheehs from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

those who abandon some of the requirements whilst affirming Islaam for them. Hence, these six fundamentals are the foundations of the entire religion. So, he who brings them along with the outward actions then he becomes a Muslim and a believer. He who does not bring them then he does not have *Eemaan* nor Islaam, such as the hypocrites. For they outwardly displayed Islaam and claimed *Eemaan*; they prayed with the people, performed *Hajj* with the people, fought in *Jihaad* with the people, etc. However, on the inside, they were not with the Muslims. Rather, they were Muslims from one perspective and they were not Muslims from another perspective. This is because they belied Allaah and His Messenger. They inwardly rejected that which the Messengers came with while outwardly displaying Islaam for their quick passing share (of the *Dunya*) and for well-known objectives. Allaah referred to them as liars in that and they were considered as deviant disbelievers. Rather, they were considered to be of greater disbelief and evil than those who outwardly displayed their disbelief. Due to this, they will be in the lowest depth of the Fire. This is only because their danger is greater. This is because the Muslim thinks that they are his brothers and that they are upon his religion. Perhaps he discloses some secrets to him and

they harm the Muslims and betray them. Therefore, their disbelief is worse and their harm is greater.

Similarly, those who claim to believe in these fundamentals yet they do not perform the outward legislated acts of Islaam—so they do not testify that none has the right to be worshipped except Allaah and Muhammad is the Messenger of Allaah; they do not pray; they do not fast, or pay *Zakat*, or perform *Hajj*; or they abandon other than that from the outward legislations of Islaam which Allaah has made obligatory upon them—then this is an evidence for the absence of *Eemaan* or the weakness of *Eemaan*. Perhaps *Eemaan* is negated in totality—as it would be negated in totality if one abandons the two testimonies—and this is by way of consensus. Perhaps its basis is not negated; however, its completion and perfection is negated due to not performing that specific obligation—such as fasting and *Hajj* while having the ability to perform it, or *Zakat*, and the likes of that from the affairs according to the majority of the people of knowledge. For abandonment of them is wickedness and misguidance. However, they do not constitute apostasy from Islaam according to the majority of the scholars if one does not reject their obligation.

As for the prayer, some take the position that abandonment of it is apostasy, even if one believes in its obligation. This is the more correct between the two statements of the scholars due to many evidences. From them is the statement of the Prophet:

الْعَهْدُ الَّذِي بَيْنَنَا وَ بَيْنَهُمُ الصَّلَاةُ ، فَمَنْ
تَرَكَهَا فَقَدْ كَفَرَ .

“The covenant that is between us and them is the prayer. He who abandons it has disbelieved.”⁶

Imaam Ahmad reported it as did the people of the *Sunan* with a *Saheeh* chain of narration from the Hadeeth of Buraydah ibn Al-Haseeb, may Allaah be pleased with him.

Others said that abandonment of it is disbelief which is less than (major) disbelief if one does not reject its obligation. This matter has been specifically researched and given special consideration from the people of knowledge. The point is, however, to draw attention to the fact that there is no Islaam for the one who has no

⁶ Reported by An-Nasaa'ee and others from the Hadeeth of Buraydah, may Allaah be pleased with him. Al-Albaanee graded it *Saheeh* within *Saheeh Al-Jaami'* (no. 4143).

Eemaan and there is no *Eemaan* for the one who has no Islaam. One is an indication of the other.

It has been previously mentioned that Islaam is called Islaam because it denotes compliance and humbleness before Allaah, the Mighty and Majestic, as well as submission to His Magnificence, Glorified and Exalted be He. This is because it is connected to the outward matters.

Eemaan is named so because it is connected to the inner affairs; and Allaah, the Majestic and High, knows them. Hence, it is called *Eemaan* because it is connected to the truthful heart. There are, for this truthful heart, outward affairs as an indication of one's sincerity and the soundness of its faith. If the true Muslim displays them, is upright upon them, and performs them then this is proof for the soundness of his *Eemaan*. He who is not upright, that is an indication of the lack of *Eemaan* or weakness in his *Eemaan*. *Eemaan*—in its general sense—Islaam enters into it, and vice-versa. This is according to *Ahlus-Sunnah wal-Jamaa'ah*. As Allaah, the Mighty and Majestic, has said:

﴿إِنَّ الَّذِينَ عَنْ دِينِ اللَّهِ أَلْسِنُهُمْ﴾

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WITHIN THE QUR'AAN AND SUNNAH

**“Truly, the religion with Allaah is
Islaam.”**

[*Soorah Aali Imran 3:19*]

Eemaan enters into it, according to *Ahlus-Sunnah wal-Jamaa'ah*; for there is no Islaam except with *Eemaan*. So the religion with Allaah is Islaam; it is *Eemaan*; it is guidance, *Taqwaa*, and righteousness. These titles, although their wordings differ, they all go back to the same meaning, and that is *Eemaan* in Allaah and His Messengers and being guided by Allaah, and uprightness upon the religion of Allaah. It is all called righteousness, *Eemaan*, Islaam, *Taqwaa*, and guidance. Similarly, if the term *Al-Ihsaan* is used generally then the two affairs—Islaam and *Eemaan*—enter into it, because it specifically denotes perfection of some of the slaves of Allaah. So if it is general then the first two matters—Islaam and *Eemaan*—enter into it. When one of the three is used generally then the other two enter into it.

So if it is said: the *Muhsinoon* (those who have *Ihsaan*) then they are the most specific of the slaves of Allaah; for there is no *Ihsaan* except with Islaam and *Eemaan*. Allaah, the Exalted, has mentioned:

﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ ١٩٥

“And do good. Truly, Allaah loves Al-Muhsinoon (the good-doers).”

[Soorah Al-Baqarah 2:195]

Allaah, Glorified be He, also said:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ ١٩٨

“Truly, Allaah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon.”

[Soorah An-Nahl 16:128]

Therefore, the *Muhsin* is only a *Muhsin* by way of his Islaam, his *Eemaan*, his *Taqwaa* of Allaah, and his establishing the command of Allaah. By way of this, he is called a *Muhsin*. It is not conceivable that he could be called a *Muhsin* without Islaam and *Eemaan*.

Similarly, my brother, as it relates to the term *Mu'minoon* (Believers) then *Muslimoon* (i.e., Muslims) enters into it. This is because they (i.e., the term *believers*) are more specific than the term *Muslims*. Allaah, the Exalted, has said:

﴿ وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴾ ١٦

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“Verily, Allaah is with the believers.”

[Soorah Al-Anfal 8:19]

Allaah, the Mighty and Majestic, has said:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْنِهَا[ۚ]
الْأَنْهَارُ[ۚ]

**“Allaah has promised to the believers -
men and women, - Gardens under which
rivers flow.”**

[Soorah At-Tawbah 9:72]

Hence, the believer is called a believer due to his belief within his heart and his submission (Islaam) with his limbs to Allaah Alone. So the believers are believers because of their belief, their Islaam, and their establishing the command of Allaah and stopping at His set limits.

From that which indicates this matter is the Hadeeth of Sa'd ibn Aboo Waqqaas, may Allaah be pleased with him, wherein he asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) why did he give to a people and leave another people (without giving them). Sa'd said: **“O Messenger of Allaah, you gave to so and so and such and such while you left so**

and so; and verily I see him to be a believer.”

The Prophet (ﷺ) said:

أَوْ مُسْلِمًا

“Or (perhaps) a Muslim.”

So Sa'd repeated his statement and the Prophet (ﷺ) said:

أَوْ مُسْلِمًا

Or (perhaps) a Muslim.⁷

The point is that Islaam and *Eemaan*, when mentioned together, have two separate meanings; a meaning which is more general and a meaning which is more specific. So the Muslim is more general than the believer and the believer is more specific than the Muslim. Every *Mu'min* is a Muslim but not every Muslim is a *Mu'min*. However, in general, one enters into the other, as has been previously clarified.

From that which proves that, as well, is the statement of the Prophet (ﷺ):

⁷ Agreed upon. Al-Bukhaaree reported it within the *Saheeh*, as did Muslim on the authority of Sa'd ibn Maalik.

الإِيمَانُ بِضُعْ وَ سَبْعُونَ شُعْبَةً ، أَوْ بِضُعْ وَ سَبْعُونَ شُعْبَةً ، أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ ، وَ أَدَنَاهَا إِمَاطَةُ الْأَذَى عَنِ الْطَّرِيقِ ، وَ الْحَيَاةُ شُعْبَةٌ مِّنَ الْإِيمَانِ .

“Eemaan is seventy odd branches (or he said: sixty odd branches); the best of them is the statement: “None has the right to be worshipped except Allaah,” the lowest of them is to remove something harmful from the path, and modesty is a branch of Eemaan.”⁸

This Hadeeth proves that Islaam enters into the general scope of *Eemaan* as do guidance, *Al-Ihsaan*, *Taqwaa*, and righteousness. The *Eemaan*, which its highest part is the statement: None has the right to be worshipped except Allaah, and its lowest part is to remove something harmful from the path, is our entire religion; it is Islaam and it is *Eemaan*. Due to this, he said:

⁸ Reported by Al-Bukhaaree and Muslim within their Saheehs from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ

**“The best of them is the statement:
“None has the right to be worshipped
except Allaah.”**

It is known that the statement: *None has the right to be worshipped except Allaah*, is the first pillar of Islaam along with the testimony that Muhammad is the Messenger of Allaah. So, this is considered to be the highest quality of *Eemaan*.

By way of this, it is known that in general, Islaam along with its pillars and actions, enter into *Eemaan*. Similarly, in general, *Eemaan* in Allaah by itself, or *Eemaan* in Allaah and His Messenger, all of that which Allaah and His Messenger have legislated enters into it; from the prayer, *Zakat*, fasting, *Hajj*, *Eemaan* in the Angels, the Books, the Prophets, the Last day, and the Decree; its good and its evil. This is because all of this enters into the term: *Eemaan in Allaah*. For *Eemaan* in Allaah comprises *Eemaan* in His Names and Attributes and His Existence, and that He is the Lord of all that exists and that He deserves to be worshipped. Similarly, it comprises *Eemaan* in all of that which Allaah has informed with and legislated for His slaves. It also comprises *Eemaan* in all

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the Messengers, the Angels, the Books, the Prophets, and all of that which Allaah and His Messenger informed with.

Also, there is that which has come within the *Sunnah* in this regard, such as his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statement:

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ أَسْتَقِمْ

“Say: I believe in Allaah, and then be upright.”⁹

What enters into it is all of that which Allaah and His Messenger have informed with and all that which He has legislated for His slaves. In this regard, there is the statement of the Most High:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقَمُوا

“Verily, those who say: “Our Lord is Allaah (Alone),” and then they are upright.”

[*Soorah Fussilat* 41:30]

⁹ Reported by Muslim within his *Saheeh* from the *Hadeeth* of Sufyaan ibn 'Abdullaah Ath-Thaqafee.

Meaning, they say: “Our God, our Creator, our Provider is Allaah;” and they believe in Him with a belief that entails uprightness upon that which has come within the Book of Allaah and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). From the *Sunnah* of Allaah within the Noble Qur'aan is that He mentions the reports and the stories at length within some places and he summarizes them in others in order that the believer and the student of knowledge may know these matters from the Book of Allaah, the Glorified, in general and in detail so that after this he would not misconstrue the places of summarization with the places of in depth speech and clarification; for this has its place as does that.

This is how *Eemaan* is applied in some places. In others, other things which are a part of it and are from its branches are mentioned in connection with it as a notification that this branch is from the most important characteristics and the greatest of them. As Allaah, the Mighty and Majestic, has mentioned:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَإِنَّهُمْ

﴿أَرَزَكْنَا لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

“Truly those who believe, and do deeds of righteousness, and establish As-Salât,

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and give Zakat, they will have their reward with their Lord.”

[Soorah Al-Baqarah 2:277]

His statement: “...and establish **As-Salât (Iqâmat-as-Salât)**, and give Zakat,” is from the general body of *Eemaan* and righteous action. But He mentioned them here to draw attention to the greatness of their status. Similarly, there is His statement:

﴿فَإِيمَانُهُ بِاللَّهِ وَرَسُولِهِ، وَالنُّورُ الَّذِي أَنْزَلْنَا﴾

“Therefore, believe in Allaah and His Messenger (Muhammad ﷺ), and in the Light (this Qur'aan) which We have sent down.”

[Soorah At-Taghabun 64:8]

The Light which was sent down is from the general body of *Eemaan* in Allaah and His Messenger and it enters into it in the general sense. However, Allaah drew attention to it due to the greatness of its status. Also, there is His statement:

﴿وَالصَّرِيفُ ۝ إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ أَمَنُوا﴾

﴿وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّابَرِ ۝﴾

“By Al-'Asr (the time). Verily! Man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience.”

[Soorah Al-'Asr 103:1-3]

Mutually recommending to the truth and mutually recommending to patience are both from the general righteous actions and righteous actions are from the general body of *Eemaan*. So the action is mentioned in connection with *Eemaan* as a means of connecting that which is specific to that which is general. Similarly, connecting mutually recommending the truth and mutually recommending to patience to that which is before it is from connecting that which is specific to that which is general. This is because mutually recommending the truth and mutually recommending to patience are from the general body of righteous actions. Due to this, they were not mentioned in the other verses. Allaah, the Majestic and High, said:

﴿إِنَّ الَّذِينَ أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّتُ الْعَيْمَانِ ۝﴾

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“Verily, those who believe and do righteous good deeds, for them are Gardens of delight (Paradise).”

[Soorah Luqman 31:8]

He did not mention mutually recommending to the truth and mutually recommending to patience because they enter into the (righteous) action that is in His statement: **“...and do righteous good deeds.”** Similarly, they enter into *Eemaan* in its general sense. This is because, in general, all that which Allaah and His Messenger have informed with, regarding that which was and that which will be, at the end of time and on the Day of Standing, in Paradise, and the Fire, (all) enter into it as do all of that which Allaah and His Messenger have commanded. Also, abandonment of that which Allaah and His Messenger have prohibited enters into it, and all of that enters into *Eemaan* in the general sense. Allaah, the Glorified, only mentioned some of the actions, in connection with it, and the abandonment of the evil actions in connection with it from the perspective of mentioning the specific in connection to the general.

In a like manner, that which is connected to the fundamentals of *Eemaan* is that at times these

six fundamentals are mentioned together—as is within the Noble Verse:

﴿ لَيْسَ الْبَرُّ أَنْ تُوَلُوا وُجُوهَكُمْ قِبَلَ الْمَسْرِقِ ﴾

“It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets.”

[Soorah Al-Baqarah 2:177]

He mentioned five within it; and He mentioned the Decree in another verse; as is within His statement:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Verily, We have created all things with Qadar (Divine Preordinances of all things).”

[Soorah Al-Qamar 54:49]

Also, within His statement, Glorified and Exalted be He:

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﴿مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي

كِتَابٍ

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allaah.”

[Soorah Al-Hadid 57:22]

There are others besides these verses. He mentioned some of them in other verses and did not mention all of them.

Also, within the Hadeeth, he mentioned some of the fundamentals and he mentioned six within the Hadeeth of Jibreel. In some *Ahadeeth*, he only mentioned *Eemaan*. Such as his statement:

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقْرِمْ

“Say: I believe in Allaah, and then be upright.”

In some, he mentioned *Eemaan* in Allaah and the Last Day. This was only due to the fact that *Eemaan*, all of that which Allaah and His Messenger have commanded with, enter into

Eemaan in Allaah and the Last Day. So the believer in Allaah and the Last Day is compelled by his *Eemaan* in this to enact all that which Allaah and His Messenger have commanded. Also, it compels him to abandon that which Allaah and His Messenger have prohibited. Due to this, he sufficed with mentioning *Eemaan* in Allaah and the Last day in some texts; because he who believes in Allaah and the Last Day, with correct *Eemaan*, then that will compel him to perform that which Allaah has made obligatory upon him and to abandon that which Allaah has prohibited him from; and to stop at the set limits of Allaah, the Glorified and High. From this is the statement of Allaah, the Mighty and Majestic:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابَرَى وَالصَّابِرِينَ مَنْ آمَنَ بِاللَّهِ وَآتَيْهِ الْآخِرَةَ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرٌ هُنَّ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ﴾

“Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allaah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.”

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[Soorah Al-Baqarah 2:62]

Hence, *Eemaan* in that which has been mentioned is a must. He who does not believe in that then he is a disbeliever in Allaah, the Mighty and Majestic, even if he outwardly displays Islaam and *Eemaan*. However, by way of his disbelief in one of the six fundamentals or his disbelief in anything else which is known to necessarily be from the religion of Allaah, by way of well-known evidences, then he is a disbeliever in Allaah and that which he (outwardly) affirms beyond that will not benefit him. For as it relates to this religion, it is a must that one accept all of it and it is a must that one have *Eemaan* in all of it. So if one believes in part of it and disbelieves in part then he is—in reality—a disbeliever. As Allaah, the Exalted, has said:

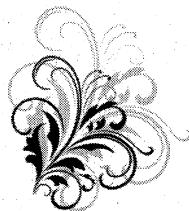
﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ، وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ، وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَخَذُوا بَيْنَ ذَلِكَ سَيِّلًا ۝ أُولَئِكَ هُمُ الْكَفَرُونَ حَقًا ۝ وَأَعْنَدَنَا لِلْكَفَرِينَ عَذَابًا مُهِينًا ۝﴾

“Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His

Messengers (by believing in Allaah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment."

[*Soorah An-Nisaa 4:150-151*]

By way of this, the believer knows the greatness of the status of these fundamentals and that they are magnificent fundaments which must be adhered to. So *Eemaan* in that which Allaah has informed with regarding Himself, from His Names and Qualities, or that which His Messenger ﷺ informed with regarding Him from the Names and Qualities of Allaah, all enter into *Eemaan* in Allaah.



EEMAAN IN ALLAAAH

What enters into that is belief that He is the Lord of all that exists; that He is the Creator, the Provider; that He is Perfect in His Essence and His Names, Qualities, and Actions. What enters into that is that He, Glorified and Exalted be He, sent Messengers and revealed Books; and that He measured everything and knew them before their existence, Glorified and Exalted be He; that He is Able to do all things and that He knows all things. From the most comprehensive of that which has come within the Mighty Book in this regard is His statement:

ۚ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۗ إِنَّ اللَّهَ الْأَصَمَدُ ۝ ۗ لَمْ يَكُلْدُ وَلَمْ
۝ يُوَلِّدُ ۝ ۗ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ۝ ۗ

“Say (O Muhammad ﷺ): “He is Allaah, (the) One. Allaah-us-Samad (The Self-Sufficient Master, Whom all creatures need). He begets not, nor was He begotten; and there is none co-equal or comparable unto Him.”

[Soorah Al-Ikhlas 112:1-4]

Likewise, His statement:

﴿ لَيْسَ كَمِثْلِهِ، شَهِيدٌ ۝ وَهُوَ أَسْمَاعُ الْبَصَيرُ ﴾ ۱۱

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

[Soorah Ash-Shura 42:11]

Also His statement:

﴿ فَلَا تَقْبِرُوا لِلّهِ الْأَمْثَالَ إِنَّ اللّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾ ۶۵

“So put not forward similitudes for Allaah (as there is nothing similar to Him, nor He resembles anything). Truly! Allaah knows and you know not.”

[Soorah An-Nahl 16:74]

And His statement:

﴿ هَلْ تَعْلَمُ لَهُ سَيِّئَاتٍ ﴾ ۶۰

“Do you know of any who is similar to Him?”

[Soorah Maryam 19:65]

There are other such verses which resemble these indicating His Perfection, Glorified and Exalted be He, and that He is described with

Qualities of Perfection and absolved from all qualities of deficiency and defects. So, He is as He has informed about Himself and as the Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (has informed); that He has Beautiful Names and Lofty Qualities.

So it is obligatory upon the believer to believe in all of that which Allaah and His Messenger have informed with from the Names and Qualities of Allaah, and accept them as they have come; and not to alter them or replace them, or increase them or decrease them. Rather, he accepts them as they have come without:

- ❖ تحريف *Tahreef*: distorting their meanings
- ❖ تطليل *Ta'teel*: negating them
- ❖ تكييف *Takyeef*: seeking the exact nature of them.
- ❖ تغشيل *Tamtheel*: anthropomorphism (i.e., likening them to the qualities of the created beings)

Rather, he affirms them as the pious predecessors affirmed them.

From that is *Al-Istiwa'* (Rising), Descending, His Face, His Hand, Mercy, Knowledge, Anger, Wanting (*Iraadah*), and other than that. All of

them are Qualities of Allaah, the Mighty and Majestic. They are affirmed for Him as they have come within the Mighty Book and as they have come within the authentic Sunnah. We affirm them for Him just as the pious predecessors from *Ahlus-Sunnah wal-Jamaa'ah*, and as the Messengers, upon them be prayers and peace, affirmed. So we say He rose above the Throne in a manner of Rising that befits His Majesty and Greatness. It is not, as the *Jahmiyah* say, that He conquered it. For He is not in a position of one that is conquered such that anyone would conquer Him, since He is the Conqueror of everything, Mighty and Majestic be He, and He Controls (all things). However, *Al-Istiwa'* is a Quality specific to the Throne. Its meaning is that of Highness and Loftiness. He is High above His creation; Lofty above His Throne, having risen above It in a manner that befits Him and He does not resemble His creation in anything from His Qualities, Majestic and High be He. Hence, His *Istiwa'* is an affair which is known, as Maalik, may Allaah have mercy upon him, has said:

الْأَسْتِوَاءُ مَعْلُومٌ وَ الْكَيْفُ مَجْهُولٌ ، وَ الْإِيمَانُ
بِهِ وَاجِبٌ وَ السُّؤَالُ عَنْهُ بَذْعَةٌ

“Al-Istiwa’ is known. The exact nature of it is unknown. *Eemaan* in it is an obligation and to question it is an innovation.”¹⁰

It was also mentioned by Rabee’ah, the Shaykh of Imaam Maalik, may Allaah have mercy upon him, as did Umm Salamah, may Allaah be pleased with her, and as is stated by *Ahlus-Sunnah wal-Jamaa’ah*. So the Qualities are known, but their exact nature is unknown. To have *Eemaan* in them is an obligation. This is the manner (of understanding) all of the Qualities (of Allaah): Knowledge, Mercy, Anger, the Face, the Hand, the Foot, the Fingers, and other than that from that which has come within the verses and the authentic *Sunnah*. Their manner (of understanding) is the same. Similarly, the Hadeeth of the Descending;¹¹ we

¹⁰ Sharh Usool Al-I’tqaad Ahlis-Sunnah wal-Jamaa’ah by Al-Laalikaa’ee (no. 664).

¹¹ **Translator’s Note**—the text of the Hadeeth is as follows:

ينزل ربنا كل ليلة إلى سماء الدنيا حين يبقى ثلث الليل ، فيقول : من يدعوني فأستجيب له ؟ من يسألني فأعطيه ؟ من يستغفرني فأغفر له ؟

“Our Lord descends every night when there remains one third of the night and says: ‘Is there any who supplicates to Me so that I may accept his supplication? Is there any who asks of me so that I may give him? Is there any who seeks My forgiveness so that I may forgive him?’”

believe in it and affirm its meaning for Allaah in the manner that befits Him. None knows its exact nature except Him. We say: *Allaah descends*, without saying: *How?* It is as He wills, Glorified and Exalted be He. It is a descending that befits His Majesty and Greatness. It does not negate His Highness and His Loftiness (above His creation), Glorified and Exalted be He; nor is it similar the descending of the creation.

Likewise, His Rising above the Throne does not negate His Knowledge of all things and Full-Encompassment of them and the fact that He is with His slaves and with the people of obedience from His slaves by way of His Knowledge and Watching over them, Glorified and Exalted be He. As Allaah has said:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

**“And He is with you (by His Knowledge)
where so ever you may be.”**

[Soorah Al-Hadid 57:4]

Agreed upon. Al-Bukhaaree reported it within his Saheeh (no.1083) and Muslim reported it within his Saheeh (no. 5873) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

This does not negate His Highness and His Rising above His Throne. For He is with us by His Knowledge and Watching (over us) while being above His Throne, Glorified and Exalted be He; as He wills and as He has informed; without *Tahreef* or *Takyeef*; and He is with His friends and the people of obedience by way of His Knowledge and Assistance as well; and His care for them, and His Proximity to them and Aiding them. So, they are of two types of "withness." A withness that is general that necessitates knowledge and full-encompassment as well as seeing His slaves; and that nothing is hidden from Him; and a withness that is specific; Him being with His Prophets and the people of obedience. As is within His statement, Glorified be He:

﴿إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى﴾

“I am with you both, hearing and seeing.”

[*Soorah Ta-Ha* 20:46]

And His statement:

﴿لَا تَحْزُنْ إِنَّ اللَّهَ مَعَكُمْ﴾

“Be not sad (or afraid), surely Allaah is with us.”

[Soorah At-Tawbah 9:40]

And His statement:

﴿وَاصْبِرْ وَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (٦٥)

“And be patient. Surely, Allaah is with those who are patient.”

[Soorah Al-Anfal 8:46]

And other verses of similar import; and it is a witness that is specific necessitating Him safeguarding them, being there for them, supporting them, and granting them success along with Knowledge and watching over them; as Allaah said:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

“And He is with you (by His Knowledge) where so ever you may be.”

[Soorah Al-Hadid 57:4]

It is not as the *Jahmiyah*, the *Mu'tazilah*, and those similar to them say: that He is incarnate within every place; greatly Exalted be Allaah above their statement! Allaah, the Glorified and High, is above His creation and His Throne, as He has informed. His Knowledge is within everything (i.e., He knows everything), and He is

not mixed-up with His creation, Glorified and Exalted be He.

Ahlu-Sunnah wal-Jamaa'ah include amongst *Eemaan* in Allaah *Eemaan* in all that which Allaah and His Messenger have informed with; also, *Eemaan* in all of His Names and Qualities. All of that, according to them, enters into *Eemaan* in Allaah in the absolute sense. So they believe in Him, Glorified be He, as being the Lord and true object of worship. They also believe that He is perfect in His Essence and His Names, Qualities and Actions. He creates, provides, gives, withholds, lowers, raises, and other than that from the Qualities of perfection. He is the true object of worship and He is the Creator, the All-Knowing; He is the Provider for His slaves; and He is Able to do all things.

None of these Qualities resemble the qualities of His creation. Rather, His Qualities befit Him, Mighty and Majestic be He, and our qualities befit us. His Qualities have perpetuity, endlessness, and perfection while the qualities of the slave have deficiency and impairment. All of this enters into *Eemaan* in Allaah, the Mighty and Majestic.

EEMAAN IN THE ANGELS

What enters into *Eemaan* in the Angels is:

- ❖ General *Eemaan*
- ❖ Detailed *Eemaan*

The Angels are of two categories. There is a category that we know, because they have been mentioned by name to us. So we believe in them (specifically) by their names. Such as Jibreel, Meekaa'eel, Israafeel, the angel of death, and their likes from the Angels. The rest, we believe that Allaah has Angels, as He has informed about them, Glorified and Exalted be He. As is within His statement:

﴿لَا يَسْقِفُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾

﴿لَا يَسْقِفُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾

“They are but honored slaves; they speak not until He has spoken, and they act on His Command.”

[Soorah Al-Anbiyā 21:26-27]

We believe that they are of categories. From them, there is he who is entrusted to us, to preserve our actions and record them. From them, there are those who are entrusted with

patrolling the earth attending gatherings of *Dhikr* and listening to them. From them, there are those who alternate shifts over us, by night and by day. From them, there are the carriers of the Throne, and others. There has come within the authentic Hadeeth that every day 70,000 Angels enter *Bayt Al-Ma'moor* which is within the seventh heaven, and the last group to exit will never return to it.¹² This indicates their large number and that they are arrayed armies which none can enumerate them except Allaah, the Mighty and Majestic. We believe in them in general and in detail and (we believe) that they are noble servants. They are not humans and they are not Jinn. However, they are another creation which was created from light. As is within the authentic Hadeeth:

¹² This is derived from the long Hadeeth of Al-Israa' wal-Mi'raaj; part of which reads:

هَذَا الْبَيْتُ الْمَغْمُورُ يُصَلِّي فِيهِ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا مِمَّا تَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ

“This is Bayt Al-Ma'moor. Every day 70,000 Angels pray within it, and when they depart they never return to it (and a new group comes daily).”

Reported by Al-Bukhaaree within the Book of Beginning of Creation (no. 18) from the Hadeeth of Maalik ibn Sa'sa'ah, may Allaah be pleased with him.

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُ مِنْ
مَارِجٍ مِنْ تَارٍ، وَخُلِقَ آدُمُ مِمَّا وَصَفَ لَكُمْ

“Angels were created from light, the Jinn were created from a smokeless flame of fire, and Adam was created from that which has been described to you (i.e., sounding clay).” ¹³

They take on different forms, as Allaah wills, and they have duties. They have qualities that befit them. Some of them we know about from the *Sunnah*, such as Jibreel, sometimes coming in the form of so and so (human) and at times coming in the form of such and such, and at other times, coming in the form in which Allaah created him having 600 wings. At times, he would come in the image of an unknown man, such as when he came and asked about Islaam, *Eemaan*, and *Al-Ihsaan*, etc.

The point is that they take on different forms as Allaah, the Mighty and Majestic, wills and wants. They have a make-up that Allaah knows. They have wings, as Allaah informed within His

¹³ Reported by Muslim in the Book of Zuhd and heart Softening Narrations (no. 78) from the Hadeeth of ‘Aa’ishah, may Allaah be pleased with her.

Magnificent Book in *Soorah Faatir*,¹⁴ and other than that from that which Allaah has informed with within the Book and the *Sunnah*. We believe in that which has come within the Book and the *Sunnah* in detail and we believe in them in an absolute and general sense; (believing) in that which we do not know about from their state and their qualities.



¹⁴ It is the statement of Allaah:

الْحَمْدُ لِلّٰهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ مَالِكِ السَّمَوَاتِكَ مُسْلِمٌ أُولَئِنَّ أَجْيَمُهُ مَمْنُونٌ وَمُلْكُهُ وَرِبُّهُ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

"All the praises and thanks be to Allaah, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the Angels Messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allaah is Able to do all things." [Soorah Fatir 35:1]

EEMAAN IN THE BOOKS

Similarly, is the issue of the Books, the matter is the same. The believer believes in the Books of Allaah in general and that Allaah has Books which He sent down to His Messengers and Prophets. We cannot enumerate them. However, we believe in them in a general sense and we believe in that which is within them, in a general sense. As for their details and that which is within them, then we relegate this to Allaah, the Glorified and High. From them, there are those which have been named to us, such as the Tawrah, the Injeel, the Zaboor, and the scriptures of Ibraheem and Moosaa, as well as the Mighty Book, the Qur'aan. We believe in these Books which have been named for us. As for those which have not been named for us then we believe that Allaah has books that He sent down to His Messengers and Prophets. None knows their number except Allaah, the Majestic and High. None knows them except Him; (we cannot know them) except by way of the texts which are affirmed for us by way of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in clarification of some of them.

EEMAAN IN THE MESSENGERS

Similarly, there is (belief in) the Messengers, upon them be prayers and peace; (believing) in them in general and detail. We believe in them with a general *Eemaan* and in the fact that Allaah has Messengers which He sent to the people. Their most important task was their call to Allaah. As Allaah said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِّي أَعْبُدُوا اللَّهَ وَاجْتَنَبْنَا
الظَّلْمَوْرَتَ ﴾

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allaah (Alone), and avoid (or keep away from) Taaghoot.”

[Soorah An-Nahl 16:36]

And He said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحَى إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا
أَنَا فَاعْبُدُونِ ﴾ ٥٦

“And We did not send any Messenger before you (O Muhammad ﷺ) but

We inspired him (saying): Laa Ilaha Illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)."

[*Soorah Al-Anbiyā 21:25*]

So Allaah, the Glorified, has Messengers which He sent to His slaves as bearers of good news and warners. As for their number and clarification of their names, this is relegated to Him, Glorified and Exalted be He. However, there has come within the Hadeeth of Aboo Dharr, which has supporting narrations from the Hadeeth of Aboo Umaamah and others, that which indicates that there were 319 or so Messengers.¹⁵ However, their chains of narration

¹⁵ **Translator's note**—it is the following narration:

وعن أبي ذر قال : قلت : يا رسول الله أئي الأنبياء كان أول ؟ قال : "آدم". قلت : يا رسول الله ونبي كان ؟ قال : "نعم نبي مكلم". قلت : يا رسول الله كم المرسلون ؟ قال : "ثلاثمائة وبضع عشر جا غفيرا" وفي رواية عن أبي أمامة قال أبو ذر : قلت يا رسول الله كم وفاة عدة الأنبياء ؟ قال : "مائة ألف وأربعة وعشرون ألفاً الرسل من ذلك ثلاثمائة وخمسة عشر جا غفيرا"

On the authority of Aboo Dharr, who said: "I said: 'O Messenger of Allaah, who was the first Prophet?' He said: 'Adam.' I said: 'O Messenger of Allaah, was he a Prophet?' He said: 'Yes, a Prophet to whom Allaah spoke.' I said: 'O Messenger of Allaah, how many Messengers were there?' He said: '319 or so; a large number.'" In the narration of

are not free from discussion (as to their authenticity).

As for the Prophets, there has come in one of the narrations that there were 124,000; all of them being Prophets. In another narration, there were 120,000. However, their chains of narration are in need of discussion, as has preceded. The point is, the Prophets and Messengers were many. However, knowledge of their definite number is relegated to Allaah, the Glorified and High. It is upon us to believe, with general Eemaan, that Allaah has Messengers and Prophets which he sent to clarify the truth and guide the people. As Allaah, the Mighty and Majestic, said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِنَّا نَعْلَمُ أَلْقَى ﴾

﴿ الشَّيْطَنُ فِي أُمَّتِنَا ﴾

“Never did We send a Messenger or a Prophet before you, but when he did recite the revelation or narrated or spoke, Shaytaan threw (some falsehood)

Aboo Umaamah, Aboo Dharr said: “I said: ‘O Messenger of Allaah, what was the number of Prophets?’ He said: ‘124,000. The Messengers from them were 315; a large number.’”

Reported within Mishkaat Al-Masaabeeh (no. 5737) Al-Albaanee graded it Saheeh.

in it. But Allaah abolishes that which Shaytaan throws in. Then Allaah establishes His Revelations. And Allaah is All-Knower, All-Wise.”

[Soorah Al-Hajj 22:52]

Allaah also said:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَحَانَمٌ أُلَيْهِنَّ﴾

“Muhammad (صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets.”

[Soorah Al-Ahzab 33:40]

Allaah also said:

﴿لَقَدْ أَرْسَلْنَا رُسُلًا إِلَيْبِنَتٍ وَأَنْزَلْنَا مَعَهُمُ الْكِتَبٍ وَالْمِيزَانَ لِيَقُولَمُ الْأَنَاسُ بِالْقِسْطِ﴾

“Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.”

[*Soorah Al-Hadid 57:25*]

So, Allaah has many Messengers and Prophets such that none can enumerate them except Allaah.

We believe in that in detail and in general. They were a large group. Their primary focus was great. And that is the call to the Oneness of Allaah and prohibiting the people from associating partners with Allaah as well as clarifying the legislation of Allaah to them and commanding them with that which Allaah has commanded with and prohibiting them from that which Allaah has prohibited. This was their primary focus. We believe, in detail, in those who have been mentioned by name from amongst them, such as: Nooh (Noah), Ibraheem (Abraham), Moosaa (Moses), Eesaa (Jesus), Daawud (David), Sulaymaan (Solomon), Hud, Saalih, and other than them; Adam being from amongst them. For there has come, within some of the narrations from Aboo Dharr and others, that he was a Prophet to whom Allaah spoke. There has come within some of them that he was a Messenger. There is no doubt that he received revelation and that he was upon legislation from Allaah. The doubt is only in whether he was a Prophet/Messenger or just a Prophet. The narrations vary in this regard. The point is that Adam is from the general body of the Prophets

without doubt and he was upon legislation. The Hadeeth of the gathering of the people on the Day of Judgment and the believers going to Nooh saying to him: “*You are the first of the Messengers sent to the people of the earth,*”¹⁶ by

¹⁶ **Translator’s note**—this is a reference to the Hadeeth:

كنا مع النبي صل الله عليه وسلم في دعوة فرفع إليه الذراع وكانت تعجبه فنهض منها نهضة ، وقال : أنا سيد القوم يوم القيمة هل تدركون من يجمع الله الأولين والآخرين في صعيد واحد فيصيرهم الناظر ويسمعهم الداعي وتندو منهم الشمس ، فيقول : بعض الناس ألا ترون إلى ما أنتم فيه إلى ما بلغكم ألا تنتظرون إلى من يشفع لكم إلى ربكم ، فيقول : بعض الناس أبواكم آدم فيأتونه ، فيقولون : يا آدم أنت أبو البشر خلقك الله بيده ونفع فيك من روحه وأمر الملائكة فسجدوا لك وأسكنك الجنة ألا تشفع لنا إلى ربك ألا ترى ما نحن فيه وما بلغنا ، فيقول : رب غضب غضبا لم يغضب قبله مثله ، ولا يغضب بعده مثله ونهان عن الشجرة فعصيته نفسي اذهبا إلى غيري اذهبا إلى نوح فيأتون نوها ، فيقولون : يا نوح أنت أول الرسل إلى أهل الأرض وسأك الله عبادا شكورا أما ترى إلى ما نحن فيه ألا ترى إلى ما بلغنا ألا تشفع لنا إلى ربك ، فيقول : رب غضب اليوم غضبا لم يغضب قبله مثله ولا يغضب بعده مثله نفسي انتوا النبي صل الله عليه وسلم فيأتوني فأسجد تحت العرش ، فيقال : يا محمد ارفع رأسك واشفع تشفع وسل تعطه

On the authority of Aboo Hurayrah, may Allaah be pleased with him, who said: “We were in the company of the Prophet ﷺ at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, ‘I will be the chief of all the people on the Day of Resurrection. Do you know how Allaah will gather all of the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun

way of this, it is proved that Nooh was the first of the Messengers and that Adam was only a Prophet to whom Allaah spoke. If it were correct that he was a Messenger then this would mean that he was a Messenger to his offspring; as opposed to Nooh, for he was sent to his people; and they were the people of the earth at that time. As for Adam, he was sent to his offspring

will come near to them?' Some People will say: 'Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord?' Some people will say: 'Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allaah created you with His Own Hands, and ordered the Angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that, Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the Messengers of Allaah to the people of the earth, and Allaah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future. Myself! Myself! Go to the Prophet (ﷺ) (Muhammad).' The people will come to me, and I will prostrate myself underneath Allaah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.'"

Reported by Al-Bukhaaree in his Saheeh, within the Book of Prophets (no. 15).

with a specific legislation before the occurrence of Shirk. Nooh was sent to his people who were all the people of the earth after the occurrence of *Shirk*. By way of this, there remains no contradiction between Adam being a Messenger—if the Hadeeth in that regard is authentic—and Nooh being the first Messenger sent to the people of the earth.



EEMAAN IN THE LAST DAY

Likewise, is the statement regarding the fifth foundation; which is *Eemaan* in the Last Day. We believe in it in general and in detail. When believe in that which Allaah has mentioned from the affairs of the Hereafter; such as Paradise, the Fire, the Bridge, the Scale, and other than it. That which is besides this from those things the details of which have not come within the verses and the authentic Ahadeeth, then we believe in it is a general way.



EEMAAN IN THE DECREE

Likewise, is belief in the Decree. It is the sixth fundamental. We believe in it as has come within the texts. *Eemaan* in it comprises four things, according to Ahlus-Sunnah. They are:

The First Matter is Knowledge: It is the fact that Allaah, the Glorified and High, knew all things and enumerated them; and that nothing is hidden from Him, Majestic and High be He. He knows everything. As Allaah has said:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“Verily, Allaah is the All-Knower of everything.”

[Soorah At-Tawbah 9:115]

By way of this, the extremists *Qadariyah* and *Mu'tazilah* are refuted; those who deny this Knowledge. Ash-Shaafi'ee, may Allaah have mercy upon him, said regarding them: “*Investigate them regarding the Knowledge. If they affirm it then they are just quarrelsome and if they reject it then they have disbelieved.*” This is because our statement is that Allaah is the Knower of all things; this is the Qadar (Decree).

For nothing is hidden from Allaah. So, since Allaah knows (all) things, then it is impossible for something to occur in opposition to His Knowledge. This is because for them to occur in opposition to His Knowledge would denote ignorance. As for if they reject that and say that He does not know things until after their existence then this is disbelief and misguidance and denial of Allaah, the Glorified and High; as well as describing Him with ignorance. This is a great form of deficiency which necessitates the disbelief of the one who said it.

The Second Matter is Writing: It is the fact that Allaah wrote all things. As Allaah has said:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ
مِّنْ قَبْلِ أَنْ تَنْتَهِي إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allaah.”

[Soorah Al-Hadid 57:22]

Allaah also said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ ٧٦

“Know you not that Allaah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfûz). Verily! That is easy for Allaah.”

[Soorah Al-Hajj 22:70]

The point is that He wrote all things, Mighty and Majestic be He, as the two preceding verses prove and as does the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) within the Hadeeth of ‘Abdullaah ibn ‘Amr ibn Al-‘Aas:

إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ
السَّمَاوَاتِ وَالْأَرْضَ بِحَمْسِينَ أَلْفَ سَنَةٍ وَ كَانَ
عَرْشُهُ عَلَى الْمَاءِ

“Allaah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.” ¹⁷

¹⁷ Reported by Muslim within his Saheeh in the Book of Decree (no. 27).

The writing of things which Allaah has brought into existence or will bring into existence is a matter which is known. It has come within the texts of the Book of Allaah and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So we must believe in it and believe that Allaah wrote all things, He knows them, and He has enumerated them. Nothing is hidden from Him and He knows all things and is Able to do all things. As He, the Mighty and Majestic, has said:

﴿لَنْ يَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحْاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾



“That you may know that Allaah has power over all things, and that Allaah surrounds (comprehends) all things in (His) Knowledge.”

[Soorah At-Talaq 65:12]

The Third Matter is The Authoritative Will:
 The fact that whatever Allaah Wills is and that which He does not Will is not; and there is nothing within His Dominion which is outside of His Will, Majestic and High be He. Rather, that which Allaah Wills is, even if the people do not will that; and that which Allaah does not Will, will not be, even if the people will that. It is a must that one has *Eemaan* in this Will; that that

which Allaah wills is and that which he does not will is not.

﴿لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمْ ﴾ ٦٨ وَمَا نَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ

﴿الْعَالَمِينَ ﴾ ٦٩

“To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allaah wills, the Lord of the 'Alamin (mankind, Jinn and all that exists).”

[Soorah At-Takwir 81:28-29]

Allaah also said:

﴿فَمَن شَاءَ ذَكَرَهُ وَمَا يَدْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَّىٰ ﴾ ٦٠

﴿وَأَهْلُ الْحَقِّرَةِ ﴾ ٦١

“So whosoever will (let him read it), and receive admonition (from it)! And they will not receive admonition unless Allaah wills; He (Allaah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the One Who forgives (sins).”

[Soorah Al-Muddaththir 74:55-56]

The point is that Allaah, the Glorified, has a perfect Will which is authoritative.

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!”

[Soorah Ya-Sin 36:82]

The Fourth Matter is His Ability over all things, bringing them into existence, and creation: We believe that He, Glorified be He, is Able to do all things and that He is the Creator and the All-Knowing and He is the One who created and brought into existence all things that exist. Likewise, in the future, none shares with Him in (full control over) that. Rather, He is the Creator, the Provider, and He is Able to do all things and He knows all things; as He said:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

“Allaah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.”

[Soorah Az-Zumar 39:62]

Eemaan in the Decree comprises all of this. It comprises our belief in His Knowledge of all things and His Writing them; as well as our belief that that which Allaah wills is and that which he does not will is not; and our belief that He is the Creator of all things and He is the One who created them and brought them into existence, Glorified and Exalted be He. In this is a refutation against he who speaks in opposition to this from the *Mu'tazilah* and others. For he who rejects the Will of Allaah and says that there exists within His Dominion that which He does not want (to exist) then he is a belier of Allaah, the Mighty and Majestic, and one who belittles Him, Glorified and Exalted be He.

So, it is a must that one have *Eemaan* that He is Able to do all things and that what He wills is and that which He wants by way of His Universal Will is. However, for some of the people, these things which the Messengers came with are hidden from them. So it is obligatory for you to clarify them to them with the evidences and to make clear to them the difference between the Universal Will, the objective of which is not opposed; and it is that which is mentioned within the likes of His statement:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ ٨٢

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!”

[Soorah Ya-Sin 36:82]

And the Legislative Will, the objective of which could be opposed, as it relates to some of the people; and it is that which is mentioned within His statement:

﴿ يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَهُدًى لَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ ﴾

﴿ وَتُبَوَّبَ عَلَيْكُمْ وَاللَّهُ عَلَيْهِ حَكِيمٌ ﴾ ٣٦

“Allaah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allaah is All-Knower, All-Wise.”

[Soorah An-Nisaa 4:26]

It is known that some people die while being ignorant and die without repenting. Allaah, the Exalted said:

﴿ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ﴾

“Allaah wishes to lighten (the burden) for you.”

[Soorah An-Nisaa 4:28]

This is the Legislative Will; for He has lightened the burden for some people and He has not lightened it for another people. The meaning of this is that He has commanded with this, loves it, and is pleased with it. However, from the people, there is he who has been granted success in this affair, and from them, there is he who has not been granted success. From that is that which has come within the authentic Hadeeth that Allaah will say to some of the polytheists on the Day of Judgment:

لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ ، أَ كُنْتَ
تَفْتَدِي بِهِ ؟ قَالَ : نَعَمْ ، قَالَ فَقَدْ سَأَلْتُكَ مَا
هُوَ أَهْوَنُ مِنْ هَذَا وَ أَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا
تُشْرِكَ بِي فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ

“If you had all that is with the earth to ransom yourself with, would you do so?”
They will say: “Yes” He will say: “I asked you for less than this when you were in the backbone of Adam; that you do not associate any in worship with Me; but

you refused except to associate partners.”¹⁸

Meaning, I wanted from you, legislatively, that you do not associate partners with Me. This is by way of that which has come on the tongues of the Messengers from the command to worship Him Alone and the prohibition of associating partners with Him. However, most of the creation refused except the association of partners with Allaah, the Mighty and Majestic; and they did not accept the Legislative Will.

So, he who believes in these four matters:

- ❖ Allaah’s Knowledge of all things
- ❖ His Writing of them
- ❖ His Will for that which exists
- ❖ He is the Creator of all things and the One Who brought them into existence

Then he has believed in the *Qadar* completely. He who falls short in that then he has fallen short in having *Eemaan* in the *Qadar*, and he has not traversed upon the guidance of *Ahlus-Sunnah wal-Jamaa’ah* in that. He has not believed in the *Qadar* in its reality. Rather, he believed in some of it and disbelieved in some.

¹⁸ Reported by Al-Bukhaaree within the Saheeh (no. 6084) from the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him.

Moreover, *Eemaan* in the *Qadar* does not necessitate that the slave is compelled, having no will or volition, being like a leaf which is moved by the wind here and there, or like the feather in the wind—contrary to the *Qadariyah Al-Mujabbirah* from the *Jahmiyah* and others. Rather, he has the choice, free will, and volition, as well as the intellect with which to distinguish. However, this will, volition, and choice are subsidiary to the Will of Allaah, the Glorified and High. As Allaah has said:

﴿لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴾١٨١ وَمَا نَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾١٨٢﴾

الْعَالَمِينَ ﴾١٨٢﴾

“To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allaah wills, the Lord of the 'Alamin (mankind, Jinn and all that exists).”

[*Soorah At-Takwir* 81:28-29]

Therefore, he has a choice and he is driven. He has a choice, from the perspective that Allaah gave him intellect and insight. He gave him indicators and tools and the ability to have *Eemaan* and actions. So he is able and he has free will and volition. He has the ability to stay away from disobedience and the ability to be

obedient or to disobey. He has the ability to give charity and the ability to withhold.

He is driven from another perspective; and it is that he has no will except after the Will of Allaah and no choice except after the Choice of Allaah. He is not distinct in these things. So he has a specific will and volition which is subsidiary to the Will and Volition of Allaah. Due to this, Allaah said:

﴿ هُوَ الَّذِي يُسِرِّكُ فِي الْأَرْضِ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلُكِ وَجِرَّيْنَ
بِهِمْ بِرِيحٍ طِينَةٍ وَفَرِحُوا بِهَا جَاءَهُمْ رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ
كُلِّ مَكَانٍ وَطَلُّوْا أَنْفُسَهُمْ أُحِيطَ بِهِمْ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ لَيْنَ
أَبْجِيَّنَا مِنْ هَذِهِ لَنْكُونَنَّ مِنَ الشَّاكِرِينَ ﴾ ١٦

“He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allaah, making their Faith pure for Him Alone, saying: “If You (Allaah) deliver us from this, we shall truly be of the grateful.”

[*Soorah Yunus* 10:22]

So, the person traverses (upon his path) and he is driven. He is driven to that which Allaah created for him while traversing with that which Allaah has given him from intellect, choice, and free will. He is also driven by that which takes precedence from within the Knowledge of Allaah from the authoritative decree; and driven to that which Allaah created for him from good or evil. So it is not possible for him to oppose that which Allaah has decreed for him or to divert it from himself. With this, he is driven to that which he was created for. As the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has said:

اَعْمَلُوا فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ

“Do actions. For each will find easy that which he was created for.”¹⁹

As for the people of happiness, they will be driven to the actions of the people of happiness. As for the people of misery, they will be driven to the actions of the people of misery. Then the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited:

¹⁹ Agreed upon by Al-Bukhaaree and Muslim from the Hadeeth of ‘Alee, may Allaah be pleased with him.

فَإِنَّمَا مَنْ أَعْطَنِي وَلَقَنِي ٥ وَصَدَقَ بِالْحُسْنَى ٦ فَسَيِّرْهُ لِلْمُسْرَى ٧ وَإِنَّمَا

مَنْ بَيْلَ وَاسْتَغْنَى ٨ وَكَذَبَ بِالْحُسْنَى ٩ فَسَيِّرْهُ لِلْمُسْرَى ١٠

“As for him who gives (in charity) and keeps his duty to Allaah and fears Him, And believes in Al-Husna (i.e., the best—Paradise), We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient, And belies Al-Husna, We will make smooth for him the path for evil.”

[Soorah Al-Lail 92:5-10]

The authenticity of this Hadeeth is agreed upon from the Hadeeth of 'Alee ibn Aboo Taalib, may Allaah be pleased with him. From this, the believer knows the difference between the 'Aqeedah of the pious predecessors and the 'Aqeedah of the *Mu'tazilah*, the *Qadariyah* negationists, and the *Qadariyah Al-Mujabbirah*.

The *Qadariyah Al-Mujabbirah* went to extremes in affirming the *Qadar* to the point that they said that the slave has no volition or free will. They have erred in this but were correct by believing in the *Qadar*. As for the *Qadariyah* negationists, they went to extremes in negating the *Qadar* and exaggerated in that. They erred in this to the highest degree, but were correct in affirming free

will and choice for the slave. They erred by making him distinct in that.

Ahlus-Sunnah wal-Jamaa'ah takes the truth from the two groups and leaves the falsehood that is with them. Thus, it is obligatory upon the people of truth that when they refute the people of falsehood that they distinguish and be equitable, that they say: *You say such and such. We are with you upon this but against you on that. We are with you in the truth that you have said, such as Eemaan in the Qadar, but we are not with you regarding the servant being compelled. Rather, he has a choice and free will.*

It is said to the *Mu'tazilah* and their likes: *We are with you in the fact that the servant has choice and free will; however, we are not with you in (your statement) that Allaah, the Glorified, is ignorant (regarding matters) and the rejection of His Knowledge and Will.*

Similarly, it is said to the *Shee'ah*:²⁰ *We are with you in love of the family of the Prophet and love*

²⁰ **Translator's note:** The noble Shaykh Saalih Al-Fawzaan was asked the following question: "May Allaah treat you well; the questioner says: 'Some of the callers and students of knowledge say, when speaking about the Shee'ah and the Raafidah, that they are our brothers. Is it permissible for us to say this and what is obligatory as it relates to this?'"

for 'Alee, may Allaah be pleased with him and make him pleased; for he and those who traversed upon his methodology were from the elite of the companions of Allaah's Messenger (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ). Rather, he was the best of them after As-Siddeeq, 'Umar, and 'Uthmaan, may Allaah be pleased with them all. However, we are not with you in saying that he was infallible and we are not with you in the statement that he is the (rightful) successor after the Messenger of Allaah (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ). Rather, there were three before him.

The Shaykh responded: "We declare ourselves free of them before Allaah, and we declare ourselves free of this statement. They are not our brothers. By Allaah, they are not our brothers. Rather, they are the brothers of Shaytaan. This is because they revile the mother of the believers, 'Aa'ishah, may Allaah be pleased with her; the wife of the Prophet (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ) whom Allaah chose for His Prophet (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ); the Siddeeqah (truthful lady) daughter of As-Siddeeq. They declare Aboo Bakr and 'Umar to be disbelievers and they curse them. They declare the companions, in general, to be disbelievers, with the exception of the household (of the Prophet ﷺ) 'Alee ibn Abee Taalib; while in reality, they are enemies to 'Alee ibn Abee Taalib. 'Alee is free of them, may Allaah be pleased with him; free of them. 'Alee is OUR Imaam; he is not their Imaam. He is an Imaam of *Ahlus-Sunnah*, not an Imaam of the filthy *Raafidah*. So we free ourselves before Allaah from them. They are not our brothers. He who says they are our brothers, he should repent to Allaah and seek Allaah's forgiveness. Allaah has made obligatory upon us to free ourselves from the people of misguidance and to have allegiance for the people of *Eemaan*." (Refer to Shaykh Fawzaan's website for more verdicts on the *Raafidah* and other deviant groups: <http://www.alfawzan.af.org.sa>).

We are likewise not with you in that he is to be worshipped besides Allaah or that salvation is to be sought from him, and vows should be made by him. We are not with you in this, because you are in great error in this. However, we are with you in love for the family of the Prophet ﷺ, those of them who clung to the legislation of Allaah, and we supplicate for Allaah's Pleasure for them and we have *Eemaan* that they are from the choicest of the slaves of Allaah, acting in accordance with the advice of the Messenger of Allaah ﷺ which he said within the Hadeeth of Zayd ibn Arqam:

أَنَا تَارِكٌ فِيْكُمْ ثَقْلَيْنِ : أَوَّلُهُمَا كِتَابُ اللهِ فِيهِ
الْهُدَىٰ وَ النُّورُ فَخُذُّهُ بِكِتَابِ اللهِ وَاسْتَمْسِكُوا

بِهِ

“I am leaving amongst you two weighty matters. The first of them is the Book of Allaah. It contains guidance and Light. Take to the Book of Allaah and cling to it.”

Then he said:

أَذْكُرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي ، أَذْكُرُكُمُ اللَّهَ فِي أَهْلِ
بَيْتِي ، أَذْكُرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي

“I remind you, by Allaah, regarding my household. I remind you, by Allaah, regarding my household. I remind you, by Allaah, regarding my household.”²¹

Similar is said regarding all of the groups. We take from them that which is the truth and we affirm it; yet, we refute their falsehood with textual and intellectual evidences.

By way of this, it is made clear that these six fundamentals are the foundations of the religion and they are comprehensive of all that which Allaah has informed of. So he who is upright upon them in creed, statement, and action, then he has completed *Eemaan* and been saved from hypocrisy. This is because these fundamentals necessitate from the believer that he perform that which Allaah has made obligatory upon him, for him and the slaves. They also necessitate that he believe in all that which Allaah has informed with within His Book or that which the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has informed with in that which has been

²¹ Reported by Muslim within the Saheeh in the Book of Merits of the Companions (no. 55).

authentically narrated from the *Sunnah*. He who rejects them or rejects anything from them then he is not a believer.



AFFAIRS WHICH OPPOSE THESE FUNDAMENTALS

In summary, these fundamentals are tremendous fundamentals, principles, and foundations for this magnificent religion. It is obligatory to give them due consideration and be upright upon them in all circumstances; likewise, to free oneself from all that which opposes them. He who brings a statement or action which necessitates his disbelief, then this is an evidence for the lack of *Eemaan* in these fundamentals or some of them; it is the absence of correct *Eemaan*. This is like the one who abandons the obligatory prayer. The one who does not pray, there is no *Eemaan* for him based upon the correct statement which would prevent him from abandoning the prayer which is the pillar of Islaam. Due to this, the correct statement is that he is a disbeliever with major disbelief, due to the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

بَيْنَ الرَّجُلِ وَبَيْنَ الشَّرِكَ وَالْكُفَّارِ تَرْكُ الصَّلَاةِ

“Between a man and disbelief and polytheism is the abandonment of the prayer.”²²

He also said:

إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

“The covenant that is between us and them is the prayer. He who abandons it then he has disbelieved.”²³

It is reported by Imaam Ahmad and the people of the Sunan with a Saheeh chain of narration from Buraydah ibn Al-Husayn, may Allaah be pleased with him.

Similarly, he who makes mockery of Allaah, or the Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or Paradise, or the Fire, or the Qur'aan, or whatever resembles that, he is a disbeliever by way of consensus. This is because this is mockery and belittlement, which are evidence that his claim of *Eemaan* is false

²² Reported by Muslim within the Book of Eemaan (no. 153) from the Hadeeth of Jaabir, may Allaah be pleased with him.

²³ Reported by An-Nasaa'ee (and others) within the Book of Prayer from the Hadeeth of Buraydah, may Allaah be pleased with him. Al-Albaanee graded it Saheeh within *Saheeh Al-Jaami'* (no. 4143).

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and that he does not have *Eemaan* which would prevent him from mocking that which has preceded.

Likewise, he who disrespects the *Mus'haf* or smears impurities upon it or sits upon it knowing that it is the Book of Allaah, then this is evidence that this man has no *Eemaan*. He only claims to have *Eemaan*. For, if he had correct *Eemaan*, it would have prevented him from this action which necessitates disbelief.

Similarly, he who mocks the Messengers or belies some of them, upon them be prayers and peace, then he is a disbeliever. This is because his mockery of them or some of them, or his belying them or some of them, is evidence that his *Eemaan* is not correct. Rather, it is merely a claim. Upon this, the rest of the affairs which occur from the people are analytically compared. From this are the people of *Musaylamah*, wherein they affirmed the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), believed in him, prayed, and fasted. However, they claimed that *Musaylamah* was a partner in the Messengership, and thus, became—according to the people of knowledge and *Eemaan* from the companions and those after them—disbelievers; there being no dispute amongst the people of knowledge in that, even though they prayed, fasted, and said

Muhammad is the Messenger of Allaah. This is because once they said that *Musaylamah* was a partner in the Messengership, this was sufficient to make them disbelievers. For they belied the statement of Allaah:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَسُولًا لِّلَّهِ وَخَاتَمَ النَّبِيِّنَ﴾

“Muhammad (صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets.”

[*Soorah Al-Ahzab* 33:40]

Likewise, they belied the authentic, successively narrated *Ahadeeth* which indicate that the Messenger of Allaah (صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the last of the Prophets and Messengers.

Likewise, the *Qaadiyaanies*, when they believed that Ghulam Ahmad was a Prophet which received revelation, those who had (previously) believed from amongst them, became disbelievers by way of this with major disbelief. This is because they belied Allaah and His Messenger, even if he prayed and fasted and claimed to be a Muslim.

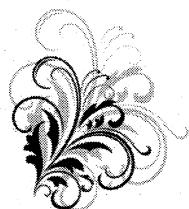
84 | AFFAIRS WHICH OPPOSE THESE FUNDAMENTALS

Likewise, he who does not believe that Paradise is real; or he does not believe that the Hellfire is real; or he who says that the Hellfire is not a punishment for its people—it is, rather, a source of bliss for them, as was said by the deviant Ibn 'Arabee, who is known for the statement of unity in existence (i.e., everything in existence is Allaah)—there is no doubt that this is rejection of that which the Book of Allaah, the *Sunnah* of His Messenger, and the consensus of the people of knowledge prove from the Hellfire being that which Allaah has prepared as a punishment, not a source of bliss. It is a recompense for that which they did from actions which Allaah prohibited for them and for that which they abandoned from that which Allaah made obligatory upon them; and for that which they denied from the things which the Messengers informed with and the Mighty Book indicates. The Qur'aan is filled with verses which prove that the Fire is a punishment for its people. None denies this except an arrogant obstinate opposer or one who is ignorant and does not know anything from that which the Messengers came with, or one who has lost his mind.

CLOSING

From this, it is clear that the rulings of affairs are taken based upon the apparent meanings of the Book and the *Sunnah*, as well as that which Allaah and His Messenger have informed with, and upon that which has come from the *Salaf* of the *Ummah*. He who refuses that and claims that which is contrary to that which these fundamentals necessitate then his claim is false.

I ask Allaah, the Mighty and Majestic, to grant us and you success in having comprehension of His Book and the *Sunnah* of His Prophet (ﷺ); and to provide us and the rest of the Muslims with true *Eemaan* and righteous actions; and to ennable us with firmness upon the truth until we meet him, Glorified and Exalted be He. Indeed, He is the All-Hearing and Responsive. May prayers and peace from Allaah be upon His Servant and Messenger, our Prophet Muhammad, and upon his family and companions, altogether.



APPENDIX 1- OUR CALL ²⁴

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنه) of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided." ²⁵

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imaam Shaatibee (d.790H) - رحمه الله - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their

²⁴ Summarized from the biography of Shaykh Muqbil Ibn Hādī al-Wādi'i with some additions from other sources.

²⁵ Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

successors knew the *Qur'aan*, its sciences and its meanings the best.”²⁶

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allaah or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnu'l-Mubaarak (d.181H) - رَضِيَ اللَّهُ عَنْهُ - said, “The authentic

²⁶ Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

ahaadeeth are sufficient and the weak *ahaadeeth* are not needed.”²⁷

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.²⁸ ‘So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning

²⁷ Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

²⁸ From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

against evil and not co-operating with the wicked.²⁹

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.³⁰

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic

²⁹ From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

³⁰ From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

education from the start - without any influence from the disbelieving western education.'³¹

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

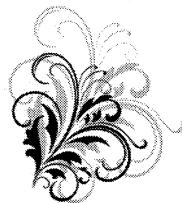
[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our 'aqeedah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part

³¹ From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) رضي الله عنه, “The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from.”³²



³² Refer to *al-Muhaddithul-Faasil* (p. 416) and *al-Kifaayah* (p. 21) of al-Khateeb.